

MISCELLANEOUS.

PÈRE HYACINTHE LOYSON.

Père Hyacinthe Loyson, whose portrait we publish as the frontispiece of the present number of *The Open Court* to accompany his article on "The Religion of Islam," was born in Orléans, France, in 1827. Educated in the bosom of the Roman Catholic Church, he was for a long time one of the ablest scientific expounders of its doctrines, and had in fact reached the maturity of manhood before he began in Paris, with his lectures at Notre Dame, the career of criticism which made him famous and which, as his ideas broadened, finally led to his breach with the Church. His utterances as a Roman Catholic *savant* involved him in many lively controversies, and in 1869, on the meeting of the Council of the Vatican, he sent to the general of his order a ringing protest denouncing "the intrigues of the one all-powerful party at Rome," and refusing henceforward to preach "a doctrine falsified by words of command, or mutilated by reservations." As the result of his bold protest he was excommunicated from the Church, and several months later visited the United States. He was in London during the Franco-Prussian war, and pleaded there the cause of France. In 1871 he visited Italy and afterwards repaired to the Congress of "Old Catholics" at Munich, where he delivered several stirring addresses against the infallibility of the Pope. In 1872 he returned to Paris and sealed his separation from the Church by marrying Miss Meriman, an American lady, whom he had converted to Catholicism and who has since loyally aided him in his labors of reform.

His marriage was the beginning of a new period in his career. In 1877 he returned to Paris, and after eight years of silence again appeared before the people in the rôle of a religious preacher. His reappearance created an enormous stir, his lectures at the Cirque d'Hiver being extraordinarily successful. After a sojourn of five years in Switzerland, which he devoted to the cause of Catholic reform in that country, Père Hyacinthe founded the first Gallican Catholic Church in Paris in 1879. With this bold act he reached the acme of his reformatory career, which may be epitomised in the remark that he is the renovator of the ancient Gallican Catholicism which, while recognising the primacy of the Bishop of Rome, rejected his infallibility in religious, and his authority in political, matters. The doctrines of the ancient national church found in Père Hyacinthe a staunch defender.

But the significance of his labors is not only that of a return to the vigorous and independent ideas of the past; his glance is also directed to the future. Christianity must be regenerated on a broader basis, and on one conforming absolutely with modern science. It is useless to struggle against the spirit of modern science;

we must march with progress, not against it. And it is his contention that in order to meet fully the needs of present and future humanity, Roman Catholicism must not only be reformed but transformed. "What is false in it must perish, what is true must be made more true, more full of life, more comprehensive." Let us read his own words, which he has written especially for *The Open Court* in answer to our query, "What is your position?"

"I am not a philosopher nor a writer. I am a humble preacher, moved by God, as I firmly believe, to utter in an enslaved church the cry of deliverance. In regaining for myself the sacred rights of thought, conscience, and of heart, I have claimed them for all.

"Like the Shepherd of Horeb, I have heard the voice which speaks in the desert and in the fire. It proclaims the absolute God, yet withal a personal and living God. It says, as of old, 'I am He who is.' I have put off my shoes from my feet, for the ground on which we walk is holy; I have hidden my countenance, for I dare not look the Eternal in the face.

"And the voice which affirmed the sovereignty of the Absolute Being now proclaims the liberty of created existences: Thou shalt say unto the children of Israel: 'He that is hath sent me to you.'

"And the Eternal said to me further: 'I have seen the affliction of my people who are in bondage, in the Catholic Church, and I have heard the cries which their taskmasters have caused them to utter. Come now, therefore, I will send thee unto Pharaoh, who sitteth in the Vatican, that thou mayest bring forth my people, the children of Israel, out of Egypt.'

"But the children of Israel did not hearken unto me. They have not only ceased to believe in Christ and the Church, but also in the living God and in the immortal soul. They have found in the depths of their moral being naught but the response of death. They have preferred the fleshpots of Egypt with bondage to labor and sacrifice with liberty. Let them continue, then, to prostrate themselves before the idols in which they no longer believe: I and my house shall serve the Eternal."

"One has only to read," says a writer in the *Profils Contemporains*, from whom we have taken most of the data of this sketch, *Mon Testament* and the *Codicille à mon Testament*, to appreciate that the regenerator of the Gallican Church is not pursuing a chimerical task, and that sooner or later the most absolute zealots of Catholicism will be compelled to recognise in Hyacinthe Loyson the most illustrious forerunner of the New Catholicism which will emerge perforce from the struggle between science and ultramontaniam."

As the reader will see from Père Hyacinthe's utterances in the article in the present number, his thought and character are marked by a strong filial fidelity to traditional Christianity and by a broad liberalism which aspires after the greatest possible progress. His theism is of the old virile Christian type, unadulterated by speculative thought. He encloses in a recent letter to us the following brief statement written with his own pen: "God is not only thought, but he thinks. He is thought by man, he thinks himself. The definition of the Indians of America is a fitting one: 'He is the Great Spirit.'"

It is significant of the width and thoroughness of Père Hyacinthe's labors that he has been accused of sometimes mingling politics with religion. And the belief is characteristic of the man that one's religion should penetrate into all the walks of life. No one has insisted more emphatically or eloquently than he on the part which religion should play in the great social struggle.

Ardent and combative, yet with all the gentleness of the classical Christian character, Père Hyacinthe has been endowed by nature with a gift of surpassing eloquence, which has been much enhanced by the culture of art, and has gained for him an international fame. But behind the orator is the deep sincerity of the religious reformer, which has led to his being called the new Lamennais. Finally, Père Hyacinthe asks us to say for him that he is a devoted champion of the Parliament of Religions and of its organisation as a permanent institution. We do not take leave here of his interesting and charming personality for good, but hope to publish in a future number additional sentiments from his pen on the problems of religious life and thought which will give a deeper insight into his soul. *μικρ.*

M. BRUNETIÈRE ON EDUCATION.

M. Ferdinand Brunetière is in the habit of printing now and then in pamphlet form a lecture or article which advocates some one of his pet theories, contains a truth that he would spread or combats an error, as he thinks, which he would exterminate. He has issued quite a collection of this sort in which you will often find more of the real Brunetière than in his more pretentious volumes.

One of these modest pamphlets—*Education et Instruction*—develops M. Brunetière's views on the whole subject of education. What should be its real aim? he asks. To form men, he answers. But there are so many kinds of men! Should the effort of our schools be, for instance, to turn out trained athletes or polished men of the world? So at the very threshold of the subject, we must decide what kind of men we wish to produce. As, according to M. Brunetière, the permanent interests of the nation and of society should regulate the matter of public instruction, the aim of education and educators should be to subordinate, in the rising generations, something of themselves and their natural rights to the interests of the community and to substitute in every man the aggressive power of social motives for the natural impulse of individual motives.

M. Brunetière does not at all believe in pedagogic chairs. He holds that the true professor finds in the sentiment of the dignity of the profession that pedagogy which is the art of not only awakening the mind but of forming character. The apparatus with which educators embarrass themselves appears to him to be useless.

Athletics, foot-ball, rowing, etc., which are rapidly making their way in the French college world, awaken no enthusiasm in M. Brunetière. He believes that exacting and supernourished senses are less easily dominated than more sluggish and spiritualised ones. He thinks, therefore, that gymnastics offer more inconveniences than advantages, that physical vigor has nothing in common with intellectual force. It is only the base not the measure, he says. At the bottom of this false reasoning lies the vague hope that by this means the quality of the race may be improved. Vigorous children, they say, will become robust men and robust men will engender vigorous children. Here bodily strength is associated with patriotic and national interests, for France wishes, above all things, to preserve her political existence.

That part of education which consists in polite forms, elegance of manner, and which goes to the making up of the well-bred man *par excellence* is the same at bottom, as athletic education. A well-bred man is one who puts himself to inconve-

nience for others. He is taught to repress every thought and act which could wound his fellows. The interest of the general is recognised as superior to that of the individual and imposes the subordination thereto of one's own nature. Here, as everywhere throughout Brunetière's writings, the principle is inculcated of the effacement of the individual before the general good. There is no country, no society, no army without this.

M. Brunetière declares that instruction and morality have not made equal progress, that the increase of learning has not been followed by a decrease of crime. Neither diplomas nor parchments prevent one from succumbing to the most vulgar temptations. You may be a very honorable man without knowing how to spell. This is a mild protest on the part of Brunetière against what some consider the excessive impulse given to popular education under the third Republic.

The grand affair, M. Brunetière tells us in summing up, is to regulate the relations between instruction and education, which terms, by the way, were almost synonymous in old French as they are in English to-day, and which M. Brunetière regrets is not the case in modern French. The aim of the first is no longer, he tells us, as formerly, disinterested culture, but only the ability which is found in it. One studies now for an immediate, effective, and practical end, in order to utilise, as a help towards success, the knowledge acquired. Instruction, so understood, is opposed to education, for it develops the spirit of individualism and puts first considerations of getting on in the world. To consider oneself the centre of the universe and one's chief aim the strengthening of all the powers of one's being,—this view of modern instruction Brunetière cannot approve. He regrets that the selfish culture of the ego should be the first and last words of our methods, that the curricula of studies seek only to arm each individual as completely as possible for the struggle for existence. All this, M. Brunetière tells us, is contrary to the true purpose of education, which should be the substitution of the interests of society for those of the individual, and he points out the danger of having so organised public instruction that man's passage through life is a perpetual combat of each one of us against all the rest.

It will thus be seen that when M. Brunetière sailed for the United States last March on a lecture tour among some of our seats of learning, he had already thought and written maturely on the whole subject of education and had arrived at some very decided conclusions, many of which are quite contrary to the ones prevailing on both sides of the Atlantic.

THEODORE STANTON.

LECTURES ON THE STUDY OF THE BHAGAVAT GITA. Being a help to students of its philosophy. By *T. Subba Row, B. A., B. L., F. T. S.* Printed for the Bombay Theosophical Publication Fund. By Tookaram Tatya, F. T. S. 1897. Pages, 216. Price, 14 Annas.

The author of these lectures, the late Mr. T. Subba Row, was a native of high culture who held the position of a pleader at the Madras High Court and was well versed in the sacred scriptures of the Hindus as well as in Western science. The lectures were delivered at the request of the Bombay Theosophists and present his interpretation of this greatest book of Brahmanism, which he looks upon as "a discourse addressed by a Guru to a Chela who has fully determined upon the renunciation of all worldly desires and aspirations but yet feels a certain despondency caused by the apparent blankness of his existence." Krishna, who represents the divine teacher, is to Subba Row the "Logos," while the Atma, viz., the eternal self

of the Deity, is identified with God. The lectures are interesting as the exposition of the Hindu Song of Songs by one of their most prominent modern thinkers, and the tendency of broadening Brahmanism is apparent on every page.

VERGLEICHENDE UEBERSICHT DER VIER EVANGELIEN. By *S. E. Verus*. Leipsic: P. van Dyk. 1897.

This synopsis of the four Gospels, which is very handy for comparison as well as for critical study of the various Gospel passages, is apparently written by a theologian who has made a thorough and professional study of the subject. He hides his name under the pseudonym of S. E. Verus, and publishes his book under the motto of an old orthodox theologian, the Rev. Ch. K. I. Bunsen, who admonished clergymen to "tell to the congregation the full truth and indeed in such a way that the people could fall back on the original sources themselves." Verus has tried to live up to this principle, and the result is the present book, which is not only useful to people who hunt for contradictions among the four Gospels, but also to clergymen who make a thorough study of the text. The critical notes are as brief as possible and contain the most important references. It is strange that the book, which is quite scholarly and creditable, is anonymous. The author apparently fears removal from his position as a clergyman or as a teacher; and we interpret it as a sign of the times in Germany where a tidal wave of reaction seems to be sweeping over the country.

BAB-ED-DIN, THE DOOR OF TRUE RELIGION. By *Ibrahim G. Kheiralla, D. D.* Chicago: Charles H. Kerr & Co. 1897. Price, 25 cents.

The author, a resident of Chicago, is a disciple of Abd-el-Karim Effendi Taharani of Cairo. He teaches a religion which accepts the doctrines of Jesus as well as of Moses, but rejects the dogmas of the Church. The pamphlet contains two parts, the first explains the author's views of the individuality of God who is an omnipresent person and must neither be identified with the universe nor conceived as a law or principle. The second part is a most vigorous criticism of the dogma of vicarious atonement.

A "civic and philanthropic conference" will be held at Battle Creek, Michigan, October 12-17, to discuss the methods for the betterment of municipal politics, public sanitation, pauperism and crime, emergency relief, social settlements, and public hygiene. People interested in the movement may address S. Sherin Secretary, Sanitarium, Battle Creek, Michigan.

With regard to the correspondence of the Rev. C. A. Seelakkhandha, of Ceylon, on "Buddhist Relics," in No. 489 of *The Open Court* (pp. 125-5), we have, at his request, to state that the largest relics are "half the size of a kidney-bean (*phaseolus mungo*)," and the second largest are "half the size of a seed of rice."

The Japanese monthly *Hansei Zasshi* aspires more and more since it is published in English to become an interpreter of Japanese thought to the English speaking world. It publishes articles on Japanese art, religion, history, and antiquities, including also a number of notes on current events. It is illustrated and will be welcome to all lovers of the country of the rising sun. It contains sometimes materials that are of general interest. We take pleasure in reproducing from

the latest number the text and translation of an ancient Chinese inscription which has been discovered at Buddha Gaya. It is the record of a Buddhist pilgrim from China who visited the sacred spot in about 950 A. D. The inscription reads:

THE TEXT.

大漢國僧志義先發願。勸三十萬人修上生行。施三十萬卷上生經。自誦三十萬卷。如上功德迴迴同生內院。今至摩竭國。跏趺金剛座。伏過唯識座。主歸寶與諸大德等。同發願往生內院。三十萬人中歸寶爲第一人。志義第二。廣峰第三。下依烈功第。惠嵩○○○○。童達全遵緣其義日進。惠秀智永奉昇清蘊等。並願親奉弥勒慈尊。今結良緣。成此七佛。已爲〔記念〕。

THE TRANSLATION.

"Chi-i, a priest of the country of the great Han, made a vow, some time ago, that he should persuade 300,000 men to perform the (religious) practices (required) for being born above; that he should distribute 300,000 copies of the sūtra of (Maitreya's) ascension to heaven; that he himself should recite it 300,000 times; that having performed the religious merit, such as above, all together should be born in the Innermost Hall (of the Tushita). Now he is come to the country of Moch'üeh (Magadha) and gazed upon the 'Diamond Seat' (vajra-âsana) and humbly passed the Seat of 'Only knowledge' (vidyâmâtra). The master, Kuei-pao, together with several men of great virtue (Bhadantas) vowed to go to be born in the Innermost Hall (of the Tushita). Of the 300,000 men, Kuei-pao is the foremost [man], Chi-i the second, and Kuang-fung the third. After these, in order of success, Hui-yen - - - ? ? ? ? ? their intelligence improved day by day. Hui-sien, Chi-yung, Fung-shing, Ts'ing-yun, and others together wished themselves to revere Mi-lö (Maitreya), the compassionate and honored one. They have now gained a favorable opportunity (for that purpose). They have made (the figures of) these seven Buddhas thereby to leave [a souvenir].

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